THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence" (JER. 28: 8).

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THE TREATY OF PEACE.

The following is a summary of the Treaty of Peace, as officially prepared in Paris for the use of the Press:—

DESCRIPTIVE INTRODUCTION.

The draft Treaty of Peace now handed to the Germans is designed, in the first instance, to set forth the conditions upon which alone the Allied and Associated Powers will make peace with Germany, and, in the second place, to establish those international arrangements which the Allies have devised for the prevention of wars in the future, and the betterment of mankind. For this latter reason it includes the Covenant of the League of Nations and the International Labor Convention. The draft Treaty, however, does not deal, except incidentally, with the problems arising out of the liquidation of the Austrian Empire, nor with the territories of two enemy Powers—Turkey and Bulgaria—except in so far as it binds Germany to accept whatever subsequent settlement may be decided upon by the Allies in the case of these belligerents.

The Treaty is divided into thirteen sections:

The first section contains the Covenant of the League of Nations, to which functions are assigned in various places by the Treaty.

The second section describes the geographical frontiers of Germany, beginning at the northeastern point of the present Belgian frontier.

The third section, which consists of twelve clauses, binds the Germans to accept the political changes in Europe brought about by the Treaty. It establishes two new States, Czecho-Slovakia and Poland, and provides for their recognition. It revises the basis of Belgian sovereignty and alters the boundaries of Belgium. It establishes new systems of government in Luxembourg and

the Saar Basin, and restores Alsace-Lorraine to France. It provides for possible additions of territory to Denmark, and binds Germany to recognize the independence of German Austria and to accept conditions to be laid down as to those States or Governments which have created themselves since the Russian Revolution.

The fourth section deals with the Political Reconstruction of the territories outside Europe affected by the war. It contains a general renunciation on the part of Germany of her possessions and rights abroad. By it she yields her Colonies to the Allies, together with her rights in Africa under the various international Conventions, particularly the Berlin Act of 1885 and the Brussels Act of 1895, which have regulated European enterprise in Tropical Africa. This section gives international recognition to the British Protectorate in Egypt, and annuls the Act of Algeciras, which was one step in the German policy of aggression which led to the war.

The fifth section sets forth the Military, Naval, and Air Conditions of Peace, limits the size of the German army and navy, and abolishes compulsory recruiting in Germany, as a first step towards general disarmament.

The sixth section imposes on all the signatory Powers the obligation to maintain all graves of the fallen, and regulates the return of prisoners of war.

The seventh section deals with Responsibilities and Punishment, and provides for the trial of the ex-Emperor William.

The eighth sets forth the Reparation and Restitution to be made by Germany, and contains special provisions relating to documents and war trophies seized by the Germans in earlier wars.

The ninth section contains Financial clauses mainly designed to put into operation the provisions of the previous section.

The tenth section, which is of great length and complexity, contains the Economic provisions, and re-establishes the various non-political international Treaties and Conventions which, in such matters as posts, telegraphs, and sanitary regulations, have been binding on civilized Powers before the War. Attached to this section is a special provision to regulate the traffic in Opium and similar drugs.

The eleventh section deals with Aerial Navigation.

The twelfth section contains clauses dealing with the international control of ports, canals, rivers and railways, with special provisions for the Kiel Canal.

The thirteenth contains the Labor Convention.

The fourteenth contains the guarantees for the execution of the Treaty.

The fifteenth is made up of a series of miscellaneous clauses, including the recognition of other subsequent Treaties of Peace and the confirmation of Prize Court decisions. The final clauses deal with the ratification and date of entering into force of the

Treaty, both the French and English texts of which are recognized as authentic.

PREAMBLE.—The Preamble, which recites shortly the origin of the War and the application of the Germans for an Armistice, enumerates the High Contracting Parties, represented by the five Great Powers—the United States of America, the British Empire, France, Italy, and Japan, together with Belgium, Bolivia, Brazil, China, Cuba, Ecuador, Greece, Guatemala, Haiti, the Hedjaz, Honduras, Liberia, Nicaragua, Panama, Peru, Poland, Portugal, Roumania, Serbia, Siam, Czecho-Slovakia, and Urnguay, on the one hand, and Germany on the other. The Plenipotentiaries representing these Powers are enumerated, "who, having communicated their full powers found in good and due form, have agreed as follows: From the coming into force of the present Treaty, the state of War will terminate. From that moment, and subject to the provisions of this Treaty, official relations with Germany and with each of the German States will be resumed by the Allied and Associated Powers."

LEAGUE OF NATIONS.

MEMBERSHIP.—The Members of the League will be the signatories of the Covenant and other States invited to accede, who must lodge a declaration of accession without reservation within two months. Any State, Dominion, or Colony may be admitted provided its admission is agreed to by two-thirds of the Assembly. A State may withdraw upon giving two years' notice, if it has fulfilled all its international obligations.

SECRETARIAT.—A permanent Secretariat will be established at the seat of the League, which will be at Geneva.

ASSEMBLY.—The Assembly will consist of representatives of the Members of the League, and will meet at stated intervals. Voting will be by States. Each Member will have one vote and not more than three representatives.

COUNCIL.—The Council will consist of representatives of the Five Great Allied Powers, together with representatives of four other Members selected by the Assembly from time to time; it may co-opt additional States and will meet at least once a year. Members not represented will be invited to send a representative when questions affecting their interests are discussed. Voting will be by States. Each State will have one vote and not more than one representative. Decisions taken by the Assembly and Council must be unanimous except in regard to procedure, and in certain cases specified in the Covenant and in the Treaty, where decisions will be by a majority.

ARMAMENTS.—The Council will formulate plans for a reduction of armaments for consideration and adoption. These plans will be revised every ten years. Once they are adopted, no Member must exceed the armaments fixed, without the concurrence of the

Council. All Members will exchange full information as to armaments and programs, and a permanent Commission will advise the Council on military and naval questions.

PREVENTION OF WAR.—Upon any war, or threat of war, the Council will meet to consider what common action shall be taken. Members are pledged to submit matters of dispute to arbitration or inquiry, and not to resort to war until three months after the award. Members agree to carry out an arbitral award, and not to go to war with any party to the dispute which complies with it; if a Member fails to carry out the award, the Council will propose the necessary measures. The Council will formulate plans for the establishment of a Permanent Court of International Justice to determine international disputes or to give advisory opinions. Members who do not submit their cases to arbitration must accept the jurisdiction of the Council or the Assembly. If the Council, less the parties to the dispute, is unanimously agreed upon the rights of it, the Members agree that they will not go to war with any party to the dispute which complies with its recommendations. In this case a recommendation by the Assembly concurred in by all its Members represented on the Council and a simple majority of the rest, less the parties to the dispute, will have the force of a unanimous recommendation by the Council. In either case, if the necessary agreement cannot be secured the Members reserve the right to take such action as may be necessary for the maintenance of right and justice. Members resorting to war in disregard of the Covenant will immediately be debarred from all intercourse with other Members. The Council will in such cases consider what military or naval action can be taken by the League collectively for the protection of the Covenants and will afford facilities to Members co-operating in this enterprise.

VALIDITY OF TREATIES.—All Treaties or international engagements concluded after the institution of the League will be registered with the Secretariat and published. The Assembly may from time to time advise Members to reconsider Treaties which have become inapplicable or involve danger to peace. The Covenant abrogates all obligations between Members inconsistent with its terms, but nothing in it shall affect the validity of international engagements such as Treaties of Arbitration or regional understandings like the Monroe Doctrine for securing the maintenance of Peace.

THE MANDATORY SYSTEM.—The tutelage of nations not yet able to stand by themselves will be entrusted to advanced nations who are best fitted to undertake it. The Covenant recognizes three different stages of development requiring different kinds of mandates:

(*a*) Communities like those belonging to the Turkish Empire, which can be provisionally recognized as independent, subject to advice and assistance from a mandatory in whose selection they should be allowed a voice.

(*b*) Communities like those of Central Africa, to be administered by the Mandatory under conditions generally approved by the members of the League, where equal opportunities for trade will be allowed to all members; certain abuses, such as trade in slaves, arms, and liquor will be prohibited, and the construction of military and naval bases and the introduction of compulsory military training will be disallowed.

(*c*) Other communities, such as South-West Africa and the South Pacific Islands, best administered under the laws of the Mandatory as integral portions of its territory.

In every case the Mandatory will render an annual report, and the degree of its authority will be defined.

GENERAL INTERNATIONAL PROVISIONS.—Subject to and in accordance with the provisions of international conventions existing or hereafter to be agreed upon, the members of the League will in general endeavour, through the international organization established by the Labor Convention, to secure and maintain fair conditions of labor for men, women, and children in their own countries and other countries, and undertake to secure just treatment of the native inhabitants of territories under their control; they will entrust the League with the general supervision over the execution of agreements for the suppression of traffic in women and children, etc., and the control of the trade in arms and ammunition with countries in which control is necessary: they will make provision for freedom of communications and transit and equitable treatment for commerce of all members of the League, with special reference to the necessities of regions devastated during the war; and they will endeavour to take steps for international prevention and control of diseases.

International bureaux and commissions already established will be placed under the League, as will all those to be established in the future.

OUTWARD ORDINANCES.

BY EDWARD H. ANDERSON, EDITOR "*Improvement Era*."

THERE is a tendency in the world, and by the world we mean the mass of men and women who are hostile to the truth and to the true followers of Christ, to belittle the outward ordinances of the gospel. By the outward ordinances we mean, among others, baptism and the laying on of hands for the gift of the Holy Ghost. Men often say, "If we have faith in God and Christ, and treat all mankind with respect, living righteous lives, it makes little difference about accepting baptism and other outward ordinances, which are merely 'outward signs of an inward grace,' and of little import. Neither does it matter who performs these ceremonies and ordinances."

This attitude is a radical fallacy. Baptism is perhaps not the main thing in the gospel, but it is just as important as faith in God, and repentance of sin. Without it, two essential necessities to spiritual growth cannot take place: entrance into the Church of Christ, and remission of sins. And the act must be performed by one having authority.

Jesus condemned the Pharisees, it is true, for over-emphasizing little things, and forgetting the weightier matters of the law—judgment, mercy, and faith. He said on one occasion: "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone" (Luke 11:42). In thus speaking, Jesus condemned hypocrisy, not the payment of tithes, fasting, nor any other outward act commanded of God.

Our Lord and Master in his life emphasized the need of conforming to certain ordinances and outward forms. He submitted to baptism by John, in accordance with the will of God the Father, in whom he had implicit faith, although he stood in no need of repentance. Having no sins to confess, he still showed a desire, nevertheless, to fulfil the law of righteousness, by being baptized: and the Father was well pleased with his act. When he came to John to ask baptism at his hands, John forbade him, saying: "I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 14, 17).

It would appear from this, therefore, that outward ordinances are just as important as inward grace, and cannot be dispensed with, without a stultification of growth.

The ceremony of baptism was not the main thing, but it was just as necessary as faith. Faith alone would not have fulfilled all righteousness. It was not an empty formality, or Jesus would not have submitted to it; it was a law of righteousness.

Why is baptism necessary? For two reasons: It is the door by which men and women may enter the kingdom of God, and Christ has said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Secondly, it is for the remission of sins, and without baptism sin is not remitted, neither can one receive the gift of the Holy Ghost. Peter said in answer to the cry, "Men and brethren, what shall we do?" coming from the devoted men of every nation gathered to hear his Pentecostal speech: "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

It is true that faith and repentance, which are inward feelings, must precede baptism, in order to make it effective. But we cannot stop at faith and repentance, because if we do, we stop growth and development; and the blessings resulting from obedience to them cannot be realized unless we submit to these ordinances. Hence the ordinance of baptism is as essential as faith in God and repentance.

The Latter-day Saints do not view the outward ordinances as of secondary consideration. Each ordinance and principle of the gospel, is as essential as any other. All must be complied with, for they are all important. The Saints do not pay small attention to outward forms which by some have been termed the chaff of religion, but consider both principles and ordinances paramount. In fact, there is no chaff in true religion: ours is a true religion—the genuine gospel of our resurrected Lord and Savior Jesus Christ—hence, it is all wheat.

Faith and repentance are proved by works, and part of these works are baptism, the laying on of hands for the reception of the Holy Ghost, and compliance with the commandments of God as set forth in the gospel of our Master. Neither principles nor ordinances were considered unimportant by Him. His condemnation was directed against self-righteousness and hypocrisy.

BREAKDOWN OF MORAL RESTRAINTS.

THE Archbishop of York, speaking recently at York, said that we could not make a better England by improvement in wages and housing and the like if the moral fiber of the community was being gradually corrupted and weakened.

The outbreak of excitement and passions aroused by the war had gradually intensified the dangers of a moral corruption among all classes. On matters connected with the physical relation of the sexes there had been a very general breakdown of the old restraints and ideals, not least among girls who were almost children.

The whole moral question had entered upon a new and most difficult stage, and there was the darker side in the inevitable effect of this breakdown of restraints on physical health.

The only remedy which was ultimate and inevitably successful was the remedy of moral self-restraint and of a high moral ideal. The Church must do all they could to bring the relationship of the sexes out of the region of the abnormal and the exciting into the region of the normal and the healthy.

They must be prepared to reconsider many of their views about the separation of the sexes, and do everything they could to encourage simple-hearted comradeship in life, thought, and amusement.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 22, 1919.

EDITORIAL

COMMENTS ON THE TREATY.

At the Trianon Palace hotel, Versailles, shortly after three o'clock in the afternoon of May 7th, 1919, the terms upon which the Allied and Associated Powers offer peace to Germany were presented to the delegates from that country. It was an impressive scene. The representatives of the Allies and Associated Powers had arrived and taken their places at the table. M. Clemenceau, the French Premier, presided. He had, on his right, on the outside of the table, the five American delegates: Mr. Wilson, Mr. Lansing, Mr. White, Colonel House, and General Bliss; on his left were Mr. Lloyd George, Mr. Balfour, Mr. Bonar Law, Mr. Barnes, Sir Joseph Ward, Sir Robert Borden, Mr. Sefton, Mr. Hughes, Sir Joseph Cook, General Botha, General Smuts, the Maharajah of Bikaner, Lord Sinha, and Mr. Massey—English and Colonial delegates.

Signor Orlando and Baron Sonnino, with the other Italian delegates were present. Marshal Foch was a conspicuous personage at the meeting. There were altogether eighty-two places reserved for the Allies. Only one woman, Miss Allison, a British shorthand writer, was present.

At three or four minutes past three the head usher of the French Foreign office announced the arrival of the German envoys, who were received by the Delegates standing, as they walked to their seats. They were Count Brockdorff-Rantzau, Herr Landsberg, Herr Giesberts, Herr Leinert, Dr. Schücking, and Herr Melchior. They were accompanied by Herr von Stockhammern, Dr. Simons, and Dr. von Haniel.

M. Clemenceau in a brief, terse speech outlined the procedure to be observed. He said: "This second peace of Versailles has been too dearly bought for us not to ask for the full satisfaction which is our due." He informed the German delegates that any observation they had to offer must be submitted in writing within fifteen days. He then outlined the heads of the Treaty, and the General Secretary of the Conference presented a printed, bound copy of the Peace terms to Count Brockdorff-Rantzau.

The latter proceeded to make a long speech in reply, in which he said it was the former rulers of Germany who were responsible for the German share of the war guilt; but that all Europe shared that responsibility; that they were willing to redress the wrong done Belgium and Northern France, and to collaborate with the

Allies in creating, out of the welter of war, a new world, based upon President Wilson's Fourteen Points.

At the conclusion of Count Rantzau's speech M. Clemenceau asked if any one had anything more to say. "If not, the meeting is closed." Thereupon, the conference, at five minutes past four, closed.

The terms of Peace thus delivered to the Germans are generally regarded as severe. The first indemnity payment is £5,000,000,000, to be followed by other enormous sums after two years. The German military establishment is demolished, only seventy thousand troops left for police duty; the Navy is virtually swept from the seas.

The geographical boundaries deprive Germany of Alsace-Lorraine, Poland, and parts of East Prussia, all her colonies in Africa and the islands of the seas, of the Saar Valley coal lands, and Schleswig, and her claims in China.

The Kaiser is publicly arraigned for "a supreme offence against international morality and the sanctity of Treaties," and his surrender is to be asked for from the Dutch government: and a special tribunal is to be set up, consisting of a judge from each of the five great powers, to try him, and affix whatever punishment it thinks should be imposed.

The economic and financial requirements are made as stringent as it is possible for them to be operative. The Germans will, of course, contend that they cannot possibly be carried out.

That the officials of the German government, and her Peace envoys are staggered by the full measure of punishment and reparation demanded in the terms, now made known to them, is apparent. That they will try, to the utmost, to secure a modification of them, is already in evidence. At this writing, it is not possible to foretell the outcome to be reached, before the end of the month. The question is, can any responsible government survive the acceptance of the conditions imposed; or must such be overthrown, and the revolutionary elements only left to be dealt with? Time will tell.

It will be better for Germany to accept the Peace that is offered her. It is certainly peace for Germany, for the powers of a belligerent are taken from her. She has only to fear from internal disturbances. Let her apply her Kultur to soothing her own soul, which was its only legitimate employment anyway. Trying to force it upon the rest of the world is what has brought her to the ground. If there is virtue in it, now is the time to prove it, in preserving order among her stricken people, reviving her industries, recuperating her real strength; which is along the humble industrial lines of peace, rather than in the flamboyant pretense of superiority as a race of supermen, strutting over Europe in the glittering panoply of war. The sooner that she sees and owns her utter defeat, the quicker and easier will it be for her to recover. It

will also help mightily, if she will take to heart and apply to herself the words of the Prophet Obadiah, concerning the children of Edom: "Thus saith the Lord concerning Edom: * * * Behold I have made thee small among the heathen: thou art greatly despised. The pride of thy heart hath deceived thee, * * * that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."

That the Allies and Associated Powers have many difficulties among themselves yet to settle appears more clearly from day to day. The freedom of criticism of the League covenant and conditions of peace, as they affect the individual rights and desires of the peoples concerned, now that the conditions of peace have been handed out to the Germans, arouses the liveliest interest.

It cannot be hidden that, in spite of their enormous losses in men and money, the Allies as such have come through the war with a consciousness of power that they did not have at its beginning. The Great Powers among them, individually, are stronger for war—more as the Germans were—than at any previous time in their history. The menace of this strength cannot be denied. Its control by the compact of the Treaty insures the Allies against any outward warfare of the Germans. Will the League Covenant insure the Allies against jealousy, defection, and warfare among themselves? There is not the unanimity and confidence upon this point that the peaceable people of the world would like to see.

Paris correspondents of the Metropolitan papers, on both sides of the Atlantic, make no effort to conceal the widely-felt apprehension that the League, like Sectarian Christianity, is more a profession of faith than a practical reality.

Dr. Dillon in the *London Telegraph* says: "To begin with, peace is being made, not as originally projected, on the Fourteen Points, nor, as deprecated by Wilson, on the lines of territorial equilibrium, but by a compromise, which misses the advantages of either and combines certain evils of both," and observes that that is the ground of Italy's complaint.

The French are pleased with the Treaty, but derive most of their comfort from the supplemental articles proposing a new Triple Alliance—Great Britain, America, and France, in force, against any future uprising of Germany against France. The lesser nations also welcome this concrete method of making peace doubly sure, as an example to be followed by them should occasion arise.

Dr. Dillon's observations concerning America and the Allies will not be read with much enjoyment by a very large part, if not the larger part, of Americans, who are too ardently wedded to the Monroe doctrine to accept its present or prospective future abandonment in exchange for any foreign influence. He says:

"The United States, having had a decisive influence upon the shaping of the Treaty, may be supposed to be satisfied with the work of their delegates, but the rôle reserved to the American people in the future is still uncertain. Will they be occasional associates only or permanent Allies? Having freely carved and allotted various territories in accordance with their own conception of equity, the United States plenipotentiaries are now generally expected to draw the practical consequences from that energetic intervention, one of these being the abandonment of the Monroe Doctrine, which is also incompatible with the original, and indeed with any effectual, scheme for a League of Nations. President Wilson is believed to be ready to accept this and other corollaries of his doctrine, but as he is dependent upon the Senate he can decide nothing with finality, as affected by the Treaty. * * *

"To sum up: The world situation has been formally modified, remaining essentially unchanged, and will so continue. The League of Nations is, as I forecast, gradually losing its ideal character under the stress of circumstances and becoming a coalition of victors against the vanquished. For even Mr. Wilson, faced with realities and called to practical counsel, has affectionately dismissed the high-souled speculative projects in which he delighted during his hours of contemplation. Whether the German delegates sign the Treaty or reject it is now immaterial, for no one can honestly say he expects them to observe it longer than constraint presses, however solemn the obligation imposed. They will regard it as suicidal."

J. F. W.

THE GENERAL CONFERENCE.

THE Annual General Conference of the Church, postponed from April, on account of the influenza epidemic, is called by the First Presidency to be held in Salt Lake City, on June 1st, 2nd and 3rd, 1919.

PRESIDENT RICHARDS' TRAVELS.

AFTER spending several days in London, waiting for the proper passports, President George F. Richards has started upon his long-desired visit to Holland, where he will spend a fortnight visiting the Netherlands mission. He left on Wednesday, May 14th, 1919, accompanied by his wife. We wish them a safe and delightful journey, which will no doubt be of great importance and benefit to the mission in Holland, where Elder Butterworth and his associates are eagerly awaiting his coming. It is hoped that President Richards will be permitted to extend his Continental tour to Belgium, France, and Switzerland, before returning to England, affording him an opportunity to witness the devastation of the great war fields, and to gratify the desire of President Angus J. Cannon to have him visit the Swiss mission. The good wishes and prayers of the saints go with him wherever his duties call.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held May 11th, 1919, in Victoria Hall, South Shields. Elder John E. Cottam, of the headquarters of the European Mission, Elder Nicholson Elliott, president of the Newcastle conference, and Elder Herbert Burrell, were in attendance.

The morning session convened at 10:30. Invocation by Brother Thomas R. Mann. The congregation repeated the Sacrament Gem. The Sacrament was administered by Brothers Joseph Anthony Marquiss and William W. France, and passed by Brothers Roger Howey and William Bitton.

Isaiah 12 was repeated by the assembly as a concert recitation. President Elliott expressed words of welcome to those assembled. The pupils of the Sunday-school then rendered a pleasing program of songs and recitations.

Elder Cottam then addressed the assembly. He portrayed the arduous tasks performed in the day by a collier. These were rewarded by an evening at home, spent in the society of his family, for whom he had been working. In our day of mortality, we strive amidst the raging elements of life, but we can look forward to our evening at home in our Father's kingdom, with our loved ones around us, mingling their voices with ours in praise. The collier's work is made less difficult because of his expectation that the close of the day will bring him happiness. If we live with our eye on the future, we shall realize that our future estate is determined by our present acts. It is well that we learn to work with others, that we meet with others for our mutual benefit. A speaker, in such meetings as these, benefits himself as well as suggesting thoughts to others. He spoke of the strength of prayer, and reminded the saints of the responsibility they had taken upon themselves by entering this Church, for it was incumbent upon them to strive to attain perfection.

Benediction by Brother Roger Howey.

A priesthood and lady-missionary meeting was held at 12:30. Brother Thomas Stawart opened by prayer. President Elliott appealed to those present to promote harmony throughout all the branches of the conference. Brother George Mills reported the South Shields branch; Brother George Tait, the Darlington branch; Brother William Derbyshire, the Middlesbrough branch; Brother Thomas Stawart, the Gateshead branch; Brother William France, the Sunderland branch; Sister Evelyn Short, the West Hartlepool branch, Brother John Walker, the Shildon branch. President Elliott thanked the brethren and sisters, and urged them to show enthusiasm in the cause of Christ. Elder Cottam said that if a traveler has only one hour in which to see a world-renowned edifice in a city, it would be unwise for that man to spend his brief time in criticising a defective pathway or misshapen

tree by the wayside. Our life is like a fleeting hour. We should spend it in contemplating the most important thing, the gospel, and not waste it in searching for faults in others.

Benediction by Brother William Derbyshire.

Afternoon session, prayer by Brother Frank Graham. The Sacrament was blessed by Brothers George Tait and Thomas Stawart, and passed by Brothers John Grey, Jr., and Andrew Poulson. Brother George Mills gave a few thoughts on the Sacrament.

Sisters Theodora and Lily Bitton rendered a duet.

President Nicholson Elliott presented the Church, mission, and conference authorities, who were unanimously sustained.

Brother Albert E. C. Banks spoke of the comfort which he could secure in the Church, as compared with that which he obtained from the church he had previously attended, and of the more enlightened teachings he now receives. He spoke of the blessings received from the laying on of hands for the gift of the Holy Ghost, of the restoration of the gospel, and of its truth.

Sister Hilda Grey rendered a solo, "There is sunshine in my soul to-day."

Elder Burrell spoke on the necessity of having prophets, seers, and revelators, in this day and age, and declared that we should accept their teachings as gospel truth, the same as the teachings of the ancient prophets are accepted. Elder Cottam spoke of a bridge leading from one country to another, and of travelers crossing it, one narrow pathway thereon being marked out as a safe one. All other parts of the structure are unsafe. On the bridge of earthly life one can find the gospel path. By walking along it we save our spirits from being maimed or besmirched. In treading upon the other portions of the structure men injure themselves by stepping into holes or upon spikes, or befoul themselves with grease or dust. Some arrive across fresh and clean; others are weary and contaminated by the mud and dirt which adhere to them through not heeding the warning, directing them to preserve themselves by keeping to the path of righteousness.

Benediction by Brother Richard Nicholson.

The evening session. Invocation by Brother Joseph Anthony Marquiss. President Elliott, addressing the congregation, compared the Church to a mighty army each member of which is needed. He stated that we must live by faith in God like that shown by David in overcoming the great Philistine. He pointed out that Goliath in relying on himself alone was overcome. Solo by Sister Foster. Brother George Mills explained the necessity for faith in the Godhead, and showed the fallacy of the doctrine which proclaimed a God without a body, parts, or passions. The science of theology, unlike most sciences, cannot be learned in a laboratory, for the student of that subject must receive inspiration from heaven before he can understand the nature of God.

Elder Cottam, in explaining the term "Mormonism," stated that it had been applied in derision to what was really a system of universal truth. The Church of Jesus Christ of Latter-day Saints is the only body acknowledged by our Heavenly Father as being His organization. We do not claim to be the devisers of its teachings, or to have invested it with authority. It is God's Church. The real followers of Christ among mankind can be recognized by their love for one another. The salvation of both living and dead comes within the scope of the ministration of this Church. In conclusion, he urged the saints to love one another and to live in a manner befitting the followers of Christ.

Benediction by Brother John Foster.

HERBERT BURRELL, Clerk of Conference.

THE EXTREMITY.

BY NEPHI JENSEN.

"HERE is a ticket to Jasper, Florida, and $6.35 with which to purchase your meals to-morrow, and transportation from Jasper to Istachatta, Florida, your destination. You will reach your destination day after to-morrow morning."

It was the secretary of the Southern States mission who spoke. His remarks were addressed to Elder Arthur Brown, who was just stepping on the train at Chattanooga, Tennessee, which was to take him on his way to his assigned field of evangelical activities. The secretary had correctly figured the sum of money necessary to pay for the three meals and the ticket from Jasper to the town with the unpronounceable name. But he had inadvertently left out of account a contingency, which was to bring the young elder prematurely face to face with the stern realities of missionary life.

The secretary, however, was acting in full accord with the policy of the mission in sending Elder Brown out of Chattanooga with just enough money to pay actual transportation to his appointed field of labor, and closely figured incidentals. Elder Elias Kimball, who was the President of the Southern States mission at the time, was a very pronounced believer in the idea that a missionary's usefulness did not commence until he had been deprived of every human prop and support, and had been compelled to place his trust solely in the strength of God. In putting into effect this policy, he inaugurated and enforced rigorously the rule of having the elders travel without "purse or scrip."

Elder Brown took the ticket and money, and entered the train, blissfully assured he would have a pleasant, uninterrupted journey to southern Florida. All went well until the following evening, when he reached Jasper, and suddenly discovered that the secretary had made a mistake. His train out of Jasper did not leave

until 8 a.m., the following morning. The $5.35 which he had left was exactly the price of the ticket he must purchase in the morning. But he was without means for obtaining lodgings for the night. He could not stroll into a hotel and register with the carefree air of one who had unlimited finances to back up his bluff. Nor were there friends at hand to give him aid. And the thought that he had entered upon a calling which, in Florida, at that time, was very much despised, only added to his already deepening sense of humility.

Mormon elders had actually been mobbed out of the town just a few weeks before. He, however, was spared the disquieting knowledge of this fact. But as it was, he was having the sternest experience of his life. Without purse or scrip or friends, he was for the first time in his life compelled to turn to the Friend of Friends. With a completely mellowed spirit, he breathed a silent prayer that the hotel keeper might be disposed to lodge him for the night. It was the kind of prayer that Coleridge speaks of as "the very highest energy of which the human mind is capable." And it prevailed. The very proprietor of the town hostlery who had aided and abetted the mobbing of the elders a few weeks before took the young elder in.

It was an entirely new world that Elder Brown opened his eyes upon the next morning. The deep experience of the night before had so intensified and purified his sensibilities that trees and sky, and the commonest things, seemed infinitely fairer than ever before. Once for all, he had learned that it is not novelty that gives joy, but intensity of appreciation of the commonplace.

He had passed through the narrows. God had walked by his side. That greatest of all thoughts, "I cried and God heard me," was his. It had completely purged his soul of its coldness, and hardness, and in his heart deep gratitude had taken the place of hollow gaiety, and pride had turned to gentle meekness.—*Improvement Era.*

FOREIGN MISSIONS.

It is announced that Elder Walter P. Monson is to be honorably released from the presidency over the Eastern States Mission, and that he contemplates locating in Arizona. Elder George W. McCune, of Ogden, has been selected to succeed Elder Monson, and will soon take up his residence at the Eastern States Mission headquarters in Brooklyn, New York.

Elder Heber C. Smith has been appointed to take charge of the Joseph Smith Memorial at Sharon, Vermont, to succeed Elder Frank L. Brown, who died January 1st, 1919. Elder Brown and his wife, and son Kenneth, had labored there, with great efficiency, for seven years, entertaining thousands of visitors and winning the confidence and good-will of the neighbors, by whom they were highly respected.

FROM THE MISSION FIELD.

Lady Missionary Called.—Sister Kathleen Collins, Bradford, was sustained as a lady missionary, Sunday, May 11th, 1919, and was set apart, May 12th, 1919, by President Arnold G. Holland.

Social.—Saturday, May 10th, 1919, a farewell social was given in the Batley branch, Leeds conference, in honor of Brother Fred. Ainsworth and family, who are about to leave for Canada. A suitable present was given them.

Ordination.—At London May 13th, 1919, Andre Constantine Anastasion (Russian) was ordained an elder by President George F. Richards. Elder Anastasion has been set apart as a missionary and appointed to the London conference.

Mother's Day.—Mother's day was observed in the several branches of the Leeds Conference on May 11th, 1919. The speakers treated this grand subject in detail, pointing out the joys of a happy home.

Elder Frederick G. Day, President of Bristol conference, writes as follows from Cardiff: "Sunday, May 11th, 1919, was observed as 'Mother's Day' in the branches of the Bristol conference. The two traveling elders visited the Pontypool branch, at which the children presented their mothers with white carnations. At the conclusion of the evening meeting, an open-air meeting was held, which was attended by a few hundred people. Following the meeting, we were surrounded by the people. Some were local preachers, others Wesleyans, atheists, etc. We debated the principles of the gospel until 11:30 o'clock that night. Three copies of the Book of Mormon were sold, and about thirty pamphlets; many tracts were also distributed. A similar outdoor meeting was held the preceding Sunday. Varteg town has certainly been aroused to Mormonism. The saints there have surprised the people with their knowledge of the gospel. The testimonies of the saints have been strengthened as well as our own. We feel more encouraged in the work."

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